

Registered.

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EDITORIAL NOTES.

The Mussoorie Conference will open in the Union Church, Mussoorie on the 16th and continue until the 24th. It is to be hoped that this will be the most interesting and helpful of all the annual meetings held in connexion with this Conference. Any who can afford to attend will not regret the time and money spent.

The addresses will be published in the form of an Annual Volume. The subscription price will be about one rupee per copy—postage and V. P. expenses extra. Those who cannot attend the meeting will do well to subscribe by post card now. Subscribers may, for the present, address the Rev. W. G. Proctor C. M. S., Meerut or the Rev. E. M. Wherry, Woodstock School, Mussoorie.

We are indebted to the Bombay Guardian for the following further information in regard to the attack of Dr. Oldfield upon Missionaries and their methods of work in India:

"Dr. Oldfield has not been slow to reply to his critics. To the *Ceylon Observer* he says:—'The views that I propounded in the *Hibbert* started with a position acknowledged again and again and constantly deplored by the best authorities and proceeded to find the causes. All authorities have admitted for years that Christian Missions in India have failed, and they have tried to ascribe this failure to caste, to superstition, to Brahminical pride and to numberless other causes, but always excepting the missioner himself (unless he happened to belong to some other sect) from criticism and blame.'"

The veteran editor of the *Ceylon Observer* who has had personal acquaintance with Indian and Ceylon missionaries for over forty years asks:—"Who are these authorities? We do not count our own 42 years' residence in the East and close observation of Mission work in India; but we heard only yesterday of such living Anglo-Indian officers—men who have spent the best years of their life in India—as Sir Mackworth Young; Sir W. Lee Warner, Sir Andrew Win-

gate, Sir Charles Elliot and we have known ourselves of the late Sir Chas. Bernard and Sir Alex. Mackenzie, all testifying to the reality and great success of Christian Missions in India. Again, never before, were Census figures so satisfactory as for the decade—1891-1901, in regard to the advance of Christianity in India. Then if Dr. Oldfield went to the headquarters of the various Missions in India, we should like to know what he has to say to the following Missions (to name those with which we are best acquainted namely the "Lone Star" Telugu Mission of the American Baptists with its 65,000 members; the C. M. S. Tinnevely Mission; the London Missionary Society's Travancore Mission; the Mission to the Karens and Burmese; the work of the American Board of Foreign Missions in Madras, Jaffna (Ceylon) and Bombay; and the Presbyterian Mission north of Bombay. No one, we believe, can fairly examine the records and present work and prospects of these Missions without being struck by the results attained in so short a time. The Early Church did not make so much progress in the first century, as many of these Indian Missions in from 50 to 100 years."

A new booklet has been published by the American Tract Society in Persian Urdu entitled *Faiz ul Azim*. It is a free rendering from the English of a story entitled *Zainab the Panjabi*. The story is intended to picture the experience of a Muhammadan family in its transit from Islam to Christianity. The booklet is well suited, not only for general reading in a Christian home, but for use in Zenanas. The booklet may be had at the Book and Tract Depots or at the Ludhiana Mission Press at 2 as in boards and 4 as in cloth.

We would also call attention to other recent publications of the American Tract Society. A series of cheap Hymn books for use among village Christians. These books are published in Persian Urdu, Gurmukhi, and Nagri. The hymns are for the most part in the Panjabi language. A book of prayers uniform in size with the Hymn books has been published in the Panjabi language and Gurmukhi character. A village Christian with such a hymn book and prayer book along with his Panjabi Testament is in a

position to carry on family worship and possibly also to conduct Sunday services for those who cannot read. We commend these to all workers in the Panjab.

The Tract Society has also published a series of non-controversial tracts in Persian Urdu, which are sold in packets of 70 each, each packet contains ten copies of seven different tracts. They are well suited for personal workers.

The Christian Literature Society, Madras, publishes a series of "Papers on the great Truths of Christianity." Tract No 8 of this series on *the Forgiveness of Sins* by the Rev. G. C. Findlay, D. D., of Wesleyan College, Leeds, England, closes with the following words: "Faith is essentially the appropriating activity, the receptive posture of the soul. Its logic is expressed in our familiar methodist couplet:—

"Who did for every sinner die,
Hath surely died for me!"

"Such trust in the sacrifice of Christ as availing for sin, in the nature of things, presupposes the *repentance* which we have already insisted upon. One cannot trust in a Saviour from sin, without a sincere sense of sin and the wish to be saved from it; and this is what a Christian repentance means. The forgiveness realized upon these terms, with the blessing of renewed consecration to God and communion with God, and of final deliverance from death, ensuing therefrom, constitutes what we Christians call "salvation." This is, in a word, the boon which the religion of Christ offers universally: "God sent His Son into the world...that the world through Him might be saved" [John iii. 17]. "Repentance toward God and faith toward our Lord Jesus Christ" were, accordingly, the two things which the apostle Paul, the greatest preacher that Christianity has ever known, "testified both to Jews and Greek" [Acts xx. 21]; these are laid down throughout the New Testament as the fundamental demands which God now makes upon the race of mankind, these are the simple and gracious conditions upon which He holds out to a world of sinners the immense benefit of a complete and everlasting forgiveness, a salvation which redeems our nature from the burden and bondage of its guilt, restores to it inward purity and peace, and raises it to eternal life in the possession of a conscious and joyous and imperishable fellowship with God."

"Wouldst thou bring the world unto God? Then live near to him thyself. If divine life pervades thine own soul, everything that touches thee will receive the electric spark, though thou mayst be unconscious of being charged therewith.—L. M. Child.

One look into our heavenly Father's face is to learn the secret of blessedness and peace.

Current Thought and Incident.

"MANLY MEN."

By Maurice Gregory, of London.

There was a time, a century and a half ago, when it was considered a manly thing in high society to get drunk. Statesmen, and even a Prime Minister, sometimes came down to the House of Commons in a state of intoxication, and little was thought of it. At dinner parties it was considered "the thing" to drink six bottles of port, and finish up under the table. "Drunk as a lord" is a proverb we get from those times. But no one thinks it manly now to get drunk. Public opinion has altogether changed.

There are other matters in which public opinion in some quarters equally needs changing. My business to-night is to prove that it is no more manly for a man unlawfully to give way to sexual passion than it is for him to get drunk.

Muscle and Brains.

Athletes, runners, rowers, and wrestlers, from ancient Greek times down to the present, have had to keep the body under control, if they desired to get the highest development of muscle and staying power. It is just the same with brain power. The natives of India are naturally, some of them, amongst the very smartest people in the world in the matter of brain power. Listen to a class of Indian boys, and hear the wonderful feats of mental arithmetic they will accomplish, far beyond anything you will hear in English schools. And yet what happens? The natives of this country marry at an unnaturally early age and in consequence Indian Inspectors say that they are generally "exhausted and spent by the time they reach seventeen." Generally speaking, this is what makes the difference between the stalwart Englishman, and the poor wisps of creatures one sees by such thousands here in India. The Englishman, whatever his own conduct may be, generally has back of him many generations of men and women who have been able to grow up to adult age, without the drain on the system that boy and girl marriage or early debauchery entails.

Hunger and Thirst.

It is a total mistake to compare the sexual instinct to hunger and thirst. I think that I can make matters very plain indeed by an illustration taken from the eye. The eye, as you know, is a very delicate organ, and needs to be kept moist, and very clean and free from dust. This is accomplished by the constant secretion of tears from the blood, by means of two glands called the lachrymal gland. *Lachryma* is the Latin word for tears. Tears are being formed day and night all the year through, and keep the eyes moist and clean. If the lachrymal glands ceased their work and no tears come, the eyes would get very sore and inflamed in a few minutes, and in a few hours very serious injury would take place, finishing up with blindness. But there is no reason why the tears should be wasted. You know very well that a man can go for forty years without crying. We all know that early in life little boys cry, and it is only by their fathers and mothers saying "Don't cry, sissy, be a man!" and their brothers and sisters and schoolfellows laughing at them when they cry, that they succeed at last in keeping back their tears to their proper duty of keeping the eyes moist and clean. And why, I should like to know, should there not be a similar public opinion in the British Army in India with regard to this other matter? Hunger and

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thirst have nothing to do with it. If you are hungry, and go unfed, you are more hungry in an hour, and still more hungry in another hour, but things happen which make the little boy feel like crying, and he turns his thoughts in other directions, and in a few minutes he has forgotten all about it. And it is exactly the same in this other matter. The busy man is the least tempted.

"Can't get Married!"

You hear it said that it is great hardship to a man not to be able to get married in the army. I hope every one of you will by-and-bye settle down in happy homes of your own. But what is the age at which most men leave the army after service in India? The Government blue-books show that it is twenty-five and a half. And what is the average age at which Englishmen in civil life marry for the first time? The Government blue-books show that it is twenty-six. And what is the age at which great scientific men like Parkes in his "Hygiene" tell us that the bony frame of a man finishes growing? Twenty-six years! So, generally speaking, a little under or a little over twenty-six years of age is a very good time, the very best time, to marry.

Four Root Causes of Wrong-doing.

Thirty-eight centuries ago, in the land of Palestine, near where the Dead Sea now stands, four very wealthy cities lay right in the commercial track of two mighty empires, Assyria and Egypt. The inhabitants had become very wealthy through these unusual facilities for trade, without much working for their riches. Under these circumstances they got so abominably wicked that God, in mercy to the rest of mankind, swept them off the face of the earth in a deluge of fire. A prophet writing later in the Bible, in Ex-kiel xvi. 49, tells us that the four causes of their wretched decay were "pride, fulness of bread, and abundance of idleness, and they did not care for 'the poor and needy' around them. We will just look into these four points.

"Pride."

As to pride, a Pharisee or a prig, a man who looks down upon other men, is a detestable character, and God often lets such a man down into the mud of sin to teach him so. If you are better than others, it is so that you may try to lift them up to your level in a kindly manner.

"Fullness of bread and Abundance of Idleness."

It is all right to have plenty to do. You do not need to starve yourself to keep right, any more than you need to starve a first-rate horse to keep it right. Feed him well and work him well, and he is all right. It is just the same with us. But idleness is a wretched vice. If a man wants to keep straight in these matters he must keep busy. Take all needful rest by all means, but avoid lazy lounging as you would avoid the devil.

Caring for the "poor and needy."

Look around and help those that want helping amongst your younger comrades. And in India there are millions outside the barracks that need help. God has made you strong in order to help the weak, not to trample them under foot. Do you know that with all their faults, (and they have them), the English wealthy classes are amongst the finest on the face of the earth, and why? Because they consider it "bad form" to live a lazy life and many thousands of them serve the British public without pay as magistrates, M. P.'s, members of public bodies, and in many other ways quite unknown to the wealthy of other nations.

A clean life is not only manly, but the only healthy life.

I could bring dozens and scores of the greatest doctors of England and America to prove this, and amongst them Sir James Paget, Sergeant Surgeon to Her late Majesty Queen Victoria; Sir Andrew Clarke, the medical attendant of the late Mr. Gladstone who prepared an address on these lines for the undergraduates of the University of Oxford, just before he died; and Professor Humphrey of Cambridge University. But important as these testimonies are, something much more important has happened lately. In September 1902 an International Congress was held at Brussels to consider such questions as these. This Congress was attended by delegates from the Governments and War-Offices and great medical societies of England, France, Germany, Italy, Russia, Austria, Hungary and Spain; Sweden, Norway and Denmark; Greece, Servia, Bulgaria, and Roumania; Belgium, Holland, and Switzerland. Asia was represented by delegates from the War Office and Admiralty and Medical Societies of Japan, an *attache* in Astrakan cap from the court of the Shah of Persia, and two Chinese officials in silk and furs. The two American Continents were represented by delegates from the United States, Brazil, Mexico and Chili. The Continent of Africa was represented by delegates from the Congo Free State. What did this world-wide gathering of the earth's greatest experts say on this question? They passed unanimously the following resolution,

"It is necessary above everything to teach young men that not only are chastity and continence not injurious, but also that these virtues are most desirable from the medical point of view."

The White Cross Obligation.

Lord Roberts has recently strongly recommended a book called "The Blanco Book" which is now in the Regimental Libraries in England, where it is "read to death" till the covers drop off.

This book enforces the following five obligations,

1. To treat all women with respect, and endeavour to protect them from wrong and degradation.
2. To endeavour to put down all indecent language and coarse jests.
3. To maintain the law of purity as equally binding on men and women.
4. To endeavour to spread these principles among my companions, and to try and help my younger brothers.
5. To use every possible means to fulfil the command 'Keep thyself pure.'

I will conclude with a few words about each of these points.

1. To treat all women with respect, and endeavour to protect them from wrong and degradation.

Notice that it says *all* women. It is bad enough to have anything to do with the degradation of a woman in England, either by knocking her down for the first time in the mud of sin, or by trampling on her when she is once there. As I have already said, it is a mistake to suppose that such women die quickly. It is very seldom that they do. They drift down into the slums and into the workhouses. But here in India they have not even the workhouse to go to, and "rescue" workers tell me that there is no more forlorn and wretched, pitiable creature on the face of the earth, than the "cantment" women, when once her very short day of "fast" life is past.



2. To endeavour to put down all indecent language and coarse jests.

This can very often be done in a kindly way. The last time I was on my way back to England from India, there was a boatswain on board, with three or four sailors helping him to paint the ship. In almost every sentence he would use a certain objectionable word, and sometimes two or three times in a sentence. At last, touching him on the shoulder I said, "Look here, friend, if I were you, I would paint the whole ship red, and save yourself the trouble of using that word so often." Thenceforth every swish of the paint brush reminded him of his bad habit, and I never heard the word again to the end of the voyage.

3. To maintain the law of purity as equally binding upon men and women.

When you marry you will expect a decent, clean girl for your wife. Why should she not have a decent, clean man for her husband?

4. To endeavour to spread the principles among my companions, and to try and help my younger brothers.

You are bound to do this in your own self-defence. A fellow who silently acquiesces in wrong-doing going on around him, soon sinks to the level of his surroundings.

5. To use every possible means to fulfil the command, "Keep thyself pure."

I have already alluded to some of these. Don't get Pharissical, keep yourself busy, and try and help other people. Sham religion will make you worse than you were before, and simply add hypocrisy to uncleanness. But there is no safeguard like real religion. No decent man would throw buckets of pig-wash about the floor of a church, though that is only bricks and stones. And when once you recognise your body as the temple of the Holy Ghost, you will as instinctively abhor even the thought of that which is evil. Christ was the manliest Man who ever lived. The Holy Spirit can make you like Him.

A REMARKABLE INSCRIPTION.

An inscription which is believed to be a most important piece of evidence of how prepared the popular mind in Egypt was for the reception of Christianity in the land of the Nile immediately before the advent of the "new religion," and one which "accounts in a large degree for the rapid hold it gained on the people of the land," is now in the collection of Lady Meux, of Theobalds Park, Herts.

The monument is the funeral shell or tablet of an Egyptian lady who lived late in the Ptolemaic age. The inscription was found at Ekhmim, the ancient Apu, or Panopolis, a city that was one of the earliest and most important seats of Christian teaching in Egypt. The tablet gives little information about the lady Ta-habet (Festina) and the lady Khret-Amsu (daughter of Amsu), but the upper portion of the shell is decorated with sculptured scenes of the solar boat and the deceased worshipping Osiris. This is followed by the usual funeral formula, and then comes "one of the most beautiful prayers yet found on Egyptian monuments, and one which shows how deeply imbedded in the hearts of the people was the belief in immortal life—that life finding its most full expression in the never-dying sun."

"Ta-habet prayeth to her lord of Eternity saying: Hail to the Horns on the Horizon the Self-Created one, thou art indeed doubly beautiful when thou shinest on the horizon, thou makest bright the earth with thy beams, and the gods shout with joy when they behold thy beams.

Let me come forth to meet thee; let me behold thy beams and gaze upon thy beautiful beams. I have come to thee, for I would be with thee, and I would gaze on thy disk every day. I am one of those who worshipped thee on earth. O let me pass to the land of eternity and to region of everlastingness. Guide thou me, O Ra, and do thou give me the sweet breath of life."

A series of passages are then given as expressing the lady's mind:

"All my life since childhood I have walked on the path of God. I have praised and adored Him, and ministered to the priests, His servants. My heart was true. I have not thrust myself forward. I gave bread to the hungry, drink to the thirsty, clothes to the naked. My hand was open to all men. I honored my father and loved my mother; and my heart was at one with my townsmen. I kept the hungry alive when the Nile was low." Thus stating the doctrine on which this lady based her hope of eternity.—London Daily News.

Mr. Whish on Social intercourse between England and India.

It is a matter of great consolation for the Indians that some of the Englishmen have been trying to win their hearts by making attempts to create such social intercourse between the rulers and the ruled that the two may begin to behave each other on more familiar terms than the dry-as-dust manner in which their relations stand with each other at present. It usually so happens that Englishmen, though they live for several years in India, hardly talk with their subordinates on matters other than office routine work, and so the connections formed during this long period are only thread-bare and have no real bondage. The East India Association like a few other Englishmen in the past is trying to revive the sentiments of cordiality and friendliness between the races. During the discussion of the current session in London, Mr. Whish made the following general proposals to bridge over the gulf that exists between the two races:—

"1. An attempt to remove 'obsession' like those of race and religious prejudices, which obscure the mental vision besides directly hindering our aims.

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"2. The cultivation of a disposition to take pride in the achievements of Indians in all departments of human progress.

"3. A determination on the part of Europeans to admit into society all Indians who have attained the requisite standard, and on the part of Indians to accede to these demands.

"4. A disposition on the part of educated Indians to make social intercourse the means of representing the needs and feelings of the masses and enlightening officials as to what is going on under the surface of things."

The particular steps, which Mr. Whish desires to take in order to strengthen the social relations with the Indians, are the 1. Giving of Government House parties to both the Indian alike; 2. their assembling at one place on King's Birthday parties; and 3. the provision of special reception rooms for Indian visitors; and 4. accessibility of officials to all classes.

True it is that the proposals of Mr. Whish, if followed in their entirety, are sure to mitigate many of the horrible consequences that an air of superiority on the part of an Englishman in treating his Indian fellow subject with contempt and hatred brings but the social customs of the two races are so diametrically opposed to each other that it would take a very long time before the two races come to a mutual understanding based on harmonious relations of cordiality. Sir Lepel Griffin suggested that instead of attending to minute details as proposed by Mr. Whish, it would be better if the Englishmen treated Indians with justice, gave them a fair share in the administration of the country, and the best education they could, they would have done that which was best calculated to make the Indian people perfectly contented with English rule. In order to assure the Indians of the good wishes, which the Englishmen have for them it is no less necessary to try extensively Mr. Griffin's suggestions than Mr. Whish's proposals. Let us wait what comes out as the practical result of the discussion of the East Indian Association and the proposals of Mr. Whish.

The Arya Messenger.

GO TO THE HOSPITAL.

Speaking of illness the other day, a woman who has given the matter some thought spoke to a trained nurse of the advantage of every one, when ill, going to a hospital for treatment. In conclusion she remarked: "But I suppose it would not be to your interest professionally to agree with me."

"Yes, indeed, I do agree with you," said the nurse, somewhat to the other's surprise, "and it would be better not only for the patients but for the nurses if people would go to the hospitals more often. The trouble is you cannot get them to do it. I have urged it many times. In the first place, for the patient there is in case of a serious illness a great saving of expense. There is considerable cost to be sure, but it is a definite sum not to be compared with the amount that will be spent in the home. Then there is the pay for the nurse, for the doctor and for the medicine. All that without considering the added family expenses, the board of the nurse, the extra work in the kitchen and altogether perhaps a fourfold increase. Then suppose the doctor orders at 1 o'clock at night something, perhaps oxygen, which is needed immediately. It is a matter of life or death to get it and get it at once. You will not spare

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any trouble or expense when the life of some one you love is at stake. You telephone all over town to different druggists to find one who has it, get him up and get it. That is time and money expended. In the hospital everything is at hand. There is one definite expense and the patient is cared for in the best possible way. There is a private room and everything that one can desire for the treatment and a great saving of anxiety and worry to the friends of the patient, who sometimes break down themselves under the strain. As for the nurses, if people went more often to the hospitals there would be more accommodations made for receiving them, and nurses instead of going to private families would go to the hospitals, their work would be more definite, night work or day work, not night and day work together, as is frequently the case in private houses. Every one concerned would be infinitely better off."—New York Times.

Cheerfulness has been called "the bright weather of the heart." One person can't have all the weather. Don't be a doleful prognosticator but a cheerful expecter, and make bright weather in the hearts around.—Julia Johnson.

WHAT THERE'S TIME FOR.

Lots of time for lots of things,
Though it's said that time has wings;
There is always time to find
Ways of being sweet and kind;
There is always time to
Smiles and goodness everywhere;
Time to send the frowns away,
Time a gentle word to say,
Time for helpfulness and time
To assist the weak to climb;
Time to give a little flower,
Time for friendship any hour,
But there is no time to spare
For unkindness anywhere.

—Frank Walcott Hunt.

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FOREIGN TELEGRAMS.**A STEAMER BLOWN UP.**

London, Sept. 3.
The steamer *Vaskapu* from Varna to Constantinople was blown up in the Black Sea. Three formidable explosions took place, apparently on the deck. The Captain, officers and six of the crew and a number of passengers were killed. Altogether twenty-nine perished.

TURKISH WARNING TO EMBASSIES.

The Porte has sent a Note to the Embassies and Legations at Constantinople warning them that the agitators project outrages on Embassies and Legations and other public buildings. The Porte has taken precautionary measures, and requests the heads of Missions to do likewise.

THE SITUATION IN MACEDONIA.

There appears to be a momentary lull in Macedonia. The Turks have poured in overwhelming forces in Adrianople, causing the insurgents to take refuge in the mountains. A rising on an extensive scale is expected in a very few days in northern Macedonia, but at present the insurgents are moving cautiously.

REPORTED BULGARIAN DEFEATS.

Turkish official reports state that three Bulgarian bands were defeated with heavy loss near Kilissura, Veneziano and Mennick respectively, on Tuesday.

The blowing up of the steamer *Vaskapu* in the Black Sea is generally ascribed to revolutionaries, though the object is not clear, because it only exasperates European opinion against them.

A JOURNALISTIC COLLEGE.

£400,000 has been given by M. Pulitzer for the formation of a journalistic college in connection with Columbia University.

BULGARIAN CABINET COUNCIL.

London, Sept. 4.
Prince Ferdinand yesterday presided at an important Bulgarian Cabinet Council at Euxinograd. The result of the deliberations is anxiously awaited at Sofia.

EUROPEAN MARINES FOR CONSTANTINOPLE.

The American Minister at Constantinople cables that some of the European Powers have landed marines at Constantinople, and the Americans will do likewise if necessary.

A CONSPIRACY IN SERBIA.

A number of officers have been arrested in garrison towns of Serbia, forty-seven at Nish alone. It is rumoured that they had bound themselves to kill all the conspirators concerned in the murder of King Alexander and Queen Draga at an early date.

RETURN OF THE KING.

London, Sept. 4.
The King has returned to London.

REPORTED BULGARIAN REVERSE.

London, Sept. 5.
According to details received at Salonika four hundred Bulgarians were killed in fighting at Lake Rapcha, between Klissura and Kastoria; 2,500 troops are reported to be surrounding the remnant.

A band of 15,000 Bulgarian villagers has taken refuge in the mountain.

AMERICA AND TURKEY.

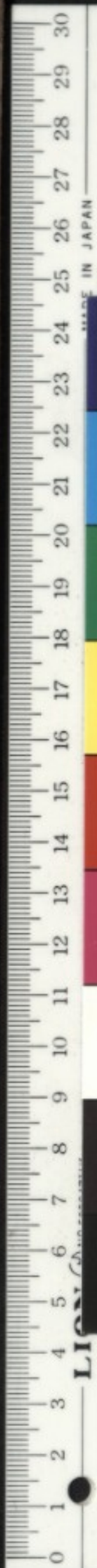
The American cruisers *Brooklyn* and *San Francisco* have arrived at Beirut.

THE SERBIAN CONSPIRACY.

London, Sept. 5.
The Serbian officers who were arrested have been released, but ordered on leave to their homes.

THE SERBIAN TRAGEDY.

It is stated that 700 Serbian officers have signed a petition to King Peter praying for the punishment of the murderers of King Alexander; otherwise they will have to deal with the murderers themselves.



DEFEAT OF THE SULTAN'S FORCES.

London, Sept. 6

Twelve hundred Moorish troops recently left Ujda against the Pretender, and returned in the utmost disorder after a defeat in which they lost a field gun presented by the French Government and two machine guns.

ATTITUDE OF BULGARIA.

London, Sept. 7.

The recent Bulgarian Council held at Euxinograd is said to have resolved that Bulgaria shall continue to observe the strictest neutrality. The Minister of War is reported to be strongly opposed to a declaration of war against Turkey. Bulgaria herself would not declare war, but would accept a challenge without fear.

TURKISH EXCESSES.

According to a consular report from Salonika, the insurrection in the Vilayet of Monastir has been practically suppressed by bloody ruthlessness aiming rather at extermination of all Christians than of revolutionaries.

The report has produced the greatest impression, and advices from Constantinople and Sofia to-day regard war as inevitable, and an outbreak will probably take place at the end of the month.

RAILWAY RIGHTS.

London, Sept. 7.

The Times Peking correspondent states that the negotiations proceeding between Russia and Japan at St. Petersburg, referred to in the telegram of the 29th ultimo, are based upon the Japanese Memorandum providing for the mutual recognition of the respective railway rights of the two Powers in Manchuria and Korea, each Power being authorised to send troops to defend its railways.

THE SOMALI CAMPAIGN.

London, Sept. 7.

News from Somaliland is scanty, but steady progress is being made with the mobilisation of four camel corps, each 588 strong. With these corps it will be possible to carry several days' water for a large force.

THE SITUATION WORSE.

London, Sept. 8.

There is a suspicious absence of news from Macedonia and Adrianople. In official quarters at Sofia it is feared that the conditions are steadily growing worse. The Macedonian organisations are straining every nerve to force Bulgaria into war. Large and small bands are crossing the frontier of Northern Macedonia, where the insurrectionary movement is expected to break out in the Struma valley before the end of the week.

THE POWERS AND BULGARIA.

Russia and Austria have proposed to the Powers to make joint representations at Sofia urging Bulgaria to sever all connection with the Macedonian Committees and warning her to expect no protection should war with Turkey break out. Germany has assented, Britain and Italy are willing, and France is doubtful.

A RUSSIAN PROMISE TO EVACUATE.

London, Sep. 8.

The Times' Peking correspondent says that M. De Lessac has handed a Note to China undertaking that Niuchwang and the Mukden province shall be evacuated by the 8th October.

THE POWERS IN CHINA.

Allahabad, Sept. 9.

A telegram from Port Arthur, distributed to the Russian and German press, accuses the British of endeavouring to drive France and Germany from Shanghai and the Yang-tze Valley.—Pioneer Special.

BALUCH KHANS AND RUSSIA.

Allahabad, Sept. 9.

London, Sept. 3.—It is alleged that eight Khans of Baluchistan have arrived at Askabad to appeal to the Russians for help against the British who, it is alleged, are menacing the independence of the country.—Pioneer Special.

London, Sept. 8.

Mrs. Megram, Lady Carzon's cousin, has been killed in a carriage accident at Antietam, Pennsylvania.

SEED FOR SOWERS.

101

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